
THE
LIFE
OF
FAITH.

By SAMUEL WARD
Preacher of Ipswich.



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By Wm. W. W.



Printed by Wm. W. W. for the Author
and sold by Wm. W. W. and Wm. W. W.
at their shops in Saint Paul
Church Yard and in London
Albion 1831



TO THE HO-
NOR AND VSE OF
THE RIGHT HONO-
RABLE THOMAS EARLE
of Suffolke, Lord of Walden, Knight
of the Honorable Order of the
Garter, one of his Maiesties
most Honorable Priuy
Counsell.



*His Manual,
I first conse-
crate to your
Honor. The
greatest greatnesse hath no
A 3 grea-*

THE EPISTLE.

greater honour belonging
to it, then to bee an A-
brech, to Persons, Books,
and causes of this nature.
Such Cedars haue their
spreadth and talenesse to
shelter such Fowles of the
Heauen vnder their sha-
dowe: And Faith is
content in this vallie of
unbeliefe to receiue de-
fence and countenance:
where it rather giueth
both. As Christ in that
olde Allegorie of Chri-
sto-

Melancths
Reto-
cis.

DEDICATORIE.

stopher seemes to be supported by him, whome in truth hee supporteth. And verely such Bookes as haue life in them giue a longer life to their Patrons, then the stateliest Buildings and largest Moniments.

Principally I Dedicate, and Devote it to your vse ; Charitie beganne at home. I first meditated, collected, and scribed them for mine owne bene-

THE EPISTLE.

fit, carryed them about me
 with Antoninus his title
 ταῖς ἐμδαίμονι, Notes for my
 selfe. That which with
 all my might in seeking
 I haue sought to attaine,
 is the truth and effect of
 that which many thinges
 promise, but Faith is on-
 ly able to performe. Ful-
 nesse of ioy and constan-
 cie of content in the mid-
 dest of the chaunges,
 wane, eclypses, and fults
 of all externall thinges,
 and

DEDICATORIE.

and that one day as well as
another throughout the
course of a mans life in
that latitude and extent
whereof this life is capa-
ble. To cry out, I haue
found it, I haue found it,
might saueur of vanity
and arrogancy: Altoge-
ther to deny it were an in-
iurie to the truth of Gods
Spirit, Word, and Grace.
Such as haue found out
Sayling by the Compasse,
the Art of Printing, or
should

.THE EPISTLE.

Should one man discover a
speedier passage to the In-
dies, or meete with a spe-
ciall Cordiall in Physicke,
or any lesse profitable se-
cret, Should he not Justly be
censured as envious and in-
iurious to let such an one
die with himselfe. What a
sacriledge were it then to
engrosse such a true Eli-
xar of Spirituall life, as
vpon some prooffe, I am
sure these prescripts con-
taine. The substance there
fore

DEDICATORIE.

fore of them, I imparted
first to my Flocks in Ser-
mons. Nextly, conside-
ring how much I stood ob-
liged to your Lordshippe,
and what speciall use you
might haue of them, I tran-
slated, and copied them
out in the forme wherein
now I humbly commend,
and earnestly recommend
them to your serious per-
usall and thorow triall. If
upon both, good shall bee
thought the better, the
more

Lib. I. con-
tra Acadе-
micos.

more communicated, o-
thers shall accompt them-
selues beholding to your
Honor, as the principall
occasion of publication.
More I would say, but
I feare to spoile the ele-
gancie of Augustine his
Preface to Romanian,
by englisbing of it: Where-
in is the summe of what I
would say. Whither refer-
ring your Lordship, I rest,
and continue as euer I haue
done since my reference
with-

DEDICATORIE.

without intermission, publicly, and priuately to pray to the Lord of Lords that you may finde all fauour in the eyes of God and man, and that all true happinesse may be multiplied vpon you, and yours in this life, and a better.

Your Lordships
in the Lord

SAMUEL WARD.

...about ...
...
...
...
...
...
...
...
...

Yours ...

...

...



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Howe the life and the what



the King, the

the whole, but such

in a good way, a little

the life of Faith.

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THE LIFE OF FAITH

most happy. Is there more

than, or rather had a certain pitch

the life of Faith.

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THE basest life ex-
als the best, moere
being as much, as
A dam the redde
lumpes of earthe
whereof hee was
made. The living Dog, the dead
Lyon.

The life of Faith.

Lyon. Betweene life and life what a breadth of difference is there? from the Mushrome to the Angels how many kindes of life? Yea, in one and the same kind how many degrees? The bondslave hath a life as well as the King, the sicke man as the whole, but such, as in comparison may rather bee termed a death. One best there is in every kind as it approacheth nearest to that Fountaine of Life and Being, with whom to be, and to be most happy is all one. Poore Man hath, or rather had a certaine pitch and period of happy life, consisting in the Image and fauour of his Creator, from which hauing once fallen, it would pittie one to see how lamely and blindly hee reaspire thereunto. The most part groaping as the *Sodomites* after *Leos* dore, the blinde misguiding the blinde in the common Labyrinth

rinth of error, each one imagining
he hath found the way, and so tels
his dreame to his neigbbour for a
truth. The Couetous when he hath
gottē goods, as if he had gotten the
true Good, applaudes his soule, as
if it were the soule of some Swine,
Soule thou hast many goods, now, &c.
The Voluptuous when he hath sa-
tiate himselfe with the husk of
pleasure, cryes out hee hath li-
ued the onely royall and Iouiall
life. The Ambitious when hee
hath climbed the pitch and slippe-
rie hill of Honour, builds his nest
in the starres, thinkes himselfe in
skye and highest sphere of happi-
nesse. Alas, alas, Doe not al these
know they are in the Chambers
of death? Dead whilest they are
aline, no beter then walking ghosts
in the shapes of liuing men: see-
king and placing a spirituall and
heauenly Iewell, in earthly pelfe,

B 2

in

The life of Faith.

in watery Pleasures, in avarie Honours, which bring all dead, cannot afford that life which they haue not themselves. Verily, if one live an hundred yeeres, beget children, plant and build, and see no other good but such as these, the vntimely byrth is better then he. What then? Is this tree of life not to be recovered, no where to be found againe, yes doubtlesse, though there be many by-patches, there is a way, though many errors, there is a truth, though many dearthes, there is a life. And behold, oh man that standest vpon the waies, inquiring after life, He that is the *Way, Truth, and Life*, that came from heauen to vanquish death, and by this death hath brought thee to life againe, who onely hath the words of life, Hee hath shewed thee the true way to life. Hath he not twise or thrise shewed

shewed thee in this liuely Oracle
of his, *The Iust shall liue by Faith.*
Yea, but if a man like to our selues
might come from the dead that
hath made prooue of this way
and life, and would speake of his
own experience: would we heare?
Behold *Paul*, slaine by the Law,
reuiued by the Gospell, what doe
wee thinke of him? Did hee not
from the time of his conuer-
sion to the time of his dissolution,
enioy a constant tenour of ioy;
liue, if euer any, comfortably hap-
pily: And doth not hee tell vs, e-
uen while he liued in the flesh, that
he liued by the Faith of our Lord
Iesus Christ. Surely he must needs
be blessed that liueth by the same
faith with *Blessed Paul*. Come
therefore, you which desire to see
good dayes and lay hold on the
waies of life. *Believe and liue.*

Hab. 2. 4.

Rom 1. 17.

Gal 3. 11.

Heb. 10. 38.

Gal. 2. 20.

CHAP. II.

*Christ the fountaine, and Faith the
the meane of Life.*



Hat then ? Commit
we sacriledge against
Christ in deifying of
Faith ? Rob we the
Lord to adorne the
seruant with his diuine honours ?
God forbid. Let that be giuen to
Christ which is Christs, and that
to Faith which is Faiths. Let the
power of life and death be intirely
referred, euer ascribed to the Lord
of life, the well of life, the light and
life of the World, the breath of
our nostrils, the life of our liues.
Thy body, oh man ! hath it soule
which enliues it, and so hath thy
soule its soule whereby it liues, and
that



that is Christ the quickning spirit. Take away the soule from the body, and earth becomes earth; seuer Christ and the soule, what is it but a dead carrion? Elementary bodies lighten and darken, coole and warme, die and reuiue as the Sunne presents or absents it selfe from them. Christ is to our soules the Sunne of righteousness: Sin parts vs; Faith reunites vs: And so wee liue primarily and properly by Christ as by the soule: by faith, secondarily, as by the spirits, the bond of soule and body: by a personall and speciall faith appropriating Christ to the beleeuer, as the leg or arme liues by proper sinews, arteries and nerues, vniting it to the liuer, heart and head, such an one as *Paul* had in Christ that dyed for him, whereby he ingrosseth the common God to himselfe, as if his and no bodies else.

B. 4

Thus

Chrysost. in
1 Cor. 1. 10.
 ἡ χάρις τοῦ
 θεοῦ καὶ
 ἡ εἰρήνη
 τοῦ θεοῦ
 πατρὸς
 ἡμῶν.

John 11.25.

*Ad
com. of all
things under
glori. disp.
to us.*

1. John 5.

Thus saith hee himselve that is
the Truth and the Life, *I am the
Life and Resurrection of the World;*
hee that beleueth in mee, though hee
be dead, yet shall he liue and not die.
And this is the testimony of those
three heauenly and earthly wit-
nesses. God gaue life to the Sonne;
And he that hath the Sonne hath
Life. And he that hath Faith hath
the Son. So that whateuer we lend
to Faith it redoundes to the honor
of Christ, neither haue we any fini-
ster intent to praise the wombe or
the paps of Faith, but to cast all
vpon Christ who giues and works
this Faith in vs, viuiſies and nou-
rishes it, yea iustifies the imperfe-
ction thereof by the perfection of
his merit. Nay, let Faith knowe
that if shee should waxe arrogant
towards her Lord, or insolent o-
uer her fellow seruantes, she should
Lucifer-like fall from her dignity
and

and in so doing, of the best of graces, become the worst of vices. Verily, what hath the habite of Faith in it selfe considered better or equall with loue? Is it not a poorer and meaner Act to beleeue then to loue? more like a beggarly receiuing, then a working and deseruing hand? Haile then oh Faith freely graced, graciously exalted aboue all Christs Handmaidens. Thy Lord hath looked vpon thy meane estate, because that hauing nothing of thine owne, as other Vertues haue, whence thou mightest take occasion to reioyce, thou mightest the better exclude that hatefull Law of boasting, the more humbly and frankely reflect all vpon thy Lord: who willingly emptied himselfe that he might fill thee with honour, whiles hee sayes so the cured of the Palfrey, *Goe thy way*

The life of Faith.

way thy Faith hath saved thee. Hence
foorth calles he thee no more ser-
uant or friend, but stiles thee as
Adam his Spouse, *Chanah*, the
Mother of all Liuing: Countes
it no iniurie to diuide his prayses
with thee, likes it well that thou
which doest nothing but by him,
shouldest bee said to doe all things
which he doth: To purifie the heart,
to ouercome the world, to saue men,
&c. And *contra*, hee to doe
nothing without thee, which yet
does all of himselfe. Hee could
worke no Miracles in Capernaum
because they had no Faith. So glo-
rious and wonderfull things are
spoken of thee: (I had almost
said) so omnipotent is thy strength
which hast said to the *Sunne* and
Moon, Stand yee still; yea if but
as big as the least graine, canst say
to the greatest Mountanes, Re-
moue. What can God doe which
Faith

Act. 13.9.

1 Iob. 5.4.

1 Pet. 1.9.

The life of Faith.

II

Faith cannot doe if requisite to be done? Questionlesse, Iustifying Faith is not beneath miraculous in the sphere of it owne activity, and where it hath the warrant of Gods Word. It's not a lesser power then these, to say, *Thy Sinnes are forgiven thee, thy person is accepted of God, what-ever thou askest thou shalt have, &c.* Wherefore we neede not doubt vnder Christ, without feare of *Premunire*, or offence to his Crowne and Dignity, to affirme of Faith, That it's Gods arme and power to the enliviing and sauing of euery beleeuer, as it is written, *The Iust shall liue by Faith.*

*Highly sp
oken.*

CHAP.

CHAP. III.

*The third kinde of the Life
of Faith.*

BUt least wee seeme
to speake swelling
thinges, whiles we
seare in the Cloud
of generalities, let
vs descend to some solide parti-
culars. Thred thinges there are
whence commeth Death to the
Soule of Man. sinne with the
guilt thereof giues the first deadly
blow, exposing it to the wrath of
God who is a Consuming fire,
whose anger is the messenger of
Death, whence came the first
Thunderbolt striking thorough
the Soule, that sentence of God

to

Chap. III.
ings compared
to

to Adam, Thou shalt dye, And
such as Nathans to David, thou hast
sinned and art the child of Death: O

The second is the spott and
corruption of sinne depraving, yea
deadning all the faculties of man to
spirituall actions, which made
Paul cry out, that which I would
doe, I doe not, and wretched man that
I am, who shall deliver me from this
body of Death,

Thirdly that swarme of plagues
and army of punishments, for the
reneward wherof comes first a se-
cond death. All which made Job
cry out Why is light given to him
that is in misery, which long for death
more then for treasures, and say when
they can finde the grave.

Were it not for these three,
man might live, fare and doe well,
but sinne having entered into the
World brought in Death with it
which reigneth and triumpheth
ouer

Job 3 20.

Job 3 20.

Job 3 20.

ouer the sonnes of *Adam* with this three-forked Scepter, of Guilt, of Corruption, of Punishment.

Here comes in Faith with a three fould Antidote, brings vs to the Tree of Life, whose fruite and whose leaues heale vs of the sting and deadly poyson of Sinne: working in vs a three-fold life opposite to the forenamed deaths.

The first is the life of righteousness, discharging vs from the sentence of death, restoring the light of Gods countenance appeased in Christ our surety: which made *Dania* cry out, *Blessed is the man whose sinne is couered.*

Psal. 32.

The second is the life of the Spirit, or new life, regenerating & reuiuing euery faculty, & quickning vs to euery good worke; which makes *Paul* glory, that *he is able to do all things through Christ inabling him.*

Phil. 3.

The

The third, is the life of ioy and comfort, cheering the soule in the midst of all trials and tribulations, which made *Iob* in the valley of death exult and trust in his liuing Redeemer, and *Paul* insult ouer all kinde of Calamities as more then Conquerour, *Romaines* 8.

In these three, being contained what-euer accomplisheth the life of the soule: may not Faith well be said to supply abundantly all things pertaining to life and godliness? But what doe I treating of the kindes of life? what should I blot paper and tyre my Reader in writing of the kinds of Faith, the degrees of Faith, or any other motions of Faith: things so well known of those that know any thing of Christ? That nothing so much vexeth me to see so much spoken and written of faith,
so

so little done by it; the Theory of it so thoroughly canvased and cleared in Controversies and Sermons; and the practice of it so obscured and disgraced in the lives of Christians.

as more than Condenser, &c.

CHAP. III.
The Life of Faith.



A few more
pages. All a
long.

common sort, I begin to question
my thoughts for dreames, and to
say, Faith, thou art but a name, a
sound, a meere word, no power-
full thing. Why are many of thy
followers so dead, so mopish, so
melancholly? why are worldly
men as merry, as soeund as they?
Yea, why are many ciuill men as
righteous as they? whence should
this wrong and disparagement
proceed? Is thy Vertue exhaust,
thy strength decayed in this old
age of the World? or is it be-
cause men know thee not? verily
neither of these. No drugges, no
herbes so commonly extolled, so
famously knowne. *Plant of old, Luther of late,* with
infinite moe, puerie Gatechisme
haue blazoned the name, descri-
bed the nature, set out the pro-
perties and effects to the full. On-
ly the miserie is, the World either
knowes

knowes not the vse, or forgets the practise of it. There wants a practicall *Luther* which should deale by Faith as *Socrates* by Philosophie, who brought it out of the Skies and Bookes into Cities and Houses, taught and vrged the familiar and quotidian vse of it.

Doth not all the praise, beautie and lustre of Faith, as well, or more then of other vertues consist in action and not in motion? Is not the gaine and benefit of it in sense and feeling, not in knowledge or discourse? Is not the throne and seat of it rather in the heart then in the head? Who knowes not there is a Doctrinall speculation and discourse of faith easily by reading and hearing attained, such an one as Schollers, that neuer went out of their Studies and Schooles,

Schooles haue, of remote Countreies, of their commodious situation, pleasant rivers, high mountaines, costly buildings, rich mines, Jewels, and other commodities: with what a frigid and ieiune contemplation is it, in comparison of that delight and benefit which the Merchant and Traueller enioyeth by a reall sight and fruition of them? What is the motionall sweetnesse of honey or sugar to the experimentall taste of them? And yet this Aery, windie stuffe is all the World at this day cares for and hunts after. The Schoole-men and Casuists, what doe they but languish into vselesse, needlesse, and endlesse questions, spending their thoughts about this magnificent vertue in cold and bloudlesse subtleties of the subiect, object, kindes, &c.

The life of Faith.

Preachers for the most part in-
 vring themselves to declaim in
 praise of some morall vertue, and
 to inueigh against some vice of
 of the times, happily some times
 finde leisure to weave a curious
 spiders webbe in commendation
 of Faith, rarely shewing or pres-
 sing the life and vse of it. In a
 word, will you see the fa-
 shion of the World. The Schooles
 disputes of it, the Pulpit Prea-
 chers of it, Profession talks of
 it, prophane men swear by it,
 two or three fewe or none live
 by it. I met with a story of an
 ancient Hebrew, a reuerend Bab-
 by, who that he might the more
 liuely conuince the people in his
 times of their neglect of practise
 of this excellent Grace, put
 himselfe into the habite of a
 Mountebanke or trauellling A-
 qua-vite-man, and made Procla-
 mation

G

And story

mation of a soueraigne cordiall water of life hee had to sell: being called in and demaunded the shew of it; Turned them to the Bible, the Fountaine of Life, and to seuerall places of it, as the thirtie foure Psalme, &c. intimating, that if they would make vse and daily drinke of the water they had, they might (as it should seeme hee did) liue farre better, and more comfortably then vsually they did.

And indeede, why is there such a price put into the hands of fooles that know not the worth and improuement of it? As secrets and misteries in good Artisans, that haue sometimes a faculty whereby they can earne tenne or twenty shillings the day, and might liue as well as landed men; but then they haue another boone withall, they loue idle-

idlenesse, pastime and good fellowship, and so liue like beggars: or as land and money in the hands of those (whom we therefore aptly call misers) *to Haue and to Hold*, but neuer make good vse of it: Who may well be said to vse the World as if they vsed it not, for they put it forth to vse, or locke it from themselves and others, goe basely, fare hardly, liue in debt to backe and belly, as if they knew not it would buy them good meate and good cloathes, and other neccessaries and conueniences for their liues. It is possible a man may haue a toole, a medicine, or an engine, and not haue the skill or strength to vse it. It is possible a man may haue a gift of God, and not the gift to vse it throughly, else needed not *Paul* call on *Timothy* to stirre vp the

the gift that was in him. Among all the gifts of God there is none more usefull then Faith: others are profitable for some few things, this is for this life and the life to come, for all parts and purposes of our liues, in the vse of it manifold and rich euery manner of way.

C 4

CHAP.

The life of Faith.

CHAP. V.

The first Vse of Faith, to new- borne Babes.



AND first, let me be-
ginne with thee that
art beginning to liue
this life, thou Em-
bryo that art in hat-
ching, that hast so much life, as to
know thy selfe dead in sinne, and
to desire to liue in Christ, (for
what should I cast away speech
vpon scelets and skulles, carnall
men I meane meere Strangers to
this life of Faith, I expect not
reading should put life and spirit
~~into them, onely I pray for such~~
that they may heare Gods voyce
in

in the Ministerie, and liuest) but
as for thee whom the Lawe hath
wounded, and the Gospell is hea-
ling, who art euen at the byrth,
and stickest betwene the knees,
onely wantest power to come in-
to the light; who liuest but feelest
not thy life; holdest Christ but
with benumbed handes; belee-
uest, but canst not yet beleene thou
hast Faith: What is the matter
thou art still ensharled in the cords
of death? Why loosest thou not
thy hankerchiefes and comest
out of thy Graue, and walkest
chearefully in the Land of the ly-
uing? Suffer Faith to doe her
perfect worke in thee, to forme
Christ in thee, suffer not thy selfe
alwaies to bee detained in the
throwes and throbs of feare and
doubt.

The Common causes of this
slownesse of beleefe and snarles of
Death,

*The Common
causes of this
slownesse of
beleefe and
snarles of
Death.*

Death, I obserue most to be one of these three.

First, Immoderate aggrauation of sinne.

Secondly, Foolish and proud humilitie.

Thirdly, Preposterous desire of Sanctification before Iustification.

First, Thou wouldest belecue, but thou hast beene a sinner. Whom came Christ to saue but sinners? And whom doth hee iustifie but the vngodly? Oh! but thy sinnes are Scarlet, crying, scandalous sinnes. Said I not all things are possible to Faith, onely if thou canst beleue. Are not all faults easily pardonable to an infinite mercy, which exceedes Mans, as Heauen doth Earthe; which can rediler forgine seuentie, then Man seuen offences. Well did *MARTINUS* answere the Diuell,

*Comfortably
cordially aff.
to great hope
of a sinner
may sweeter
up a sinner
faith in the
gore.*

An answer

Diuell., himfelfe obiecing his former life to him, that euen his might bee pardoned if hee could beleue. Did not Christ take the flesh of *Rahab* and *Barbſheba*, and did hee refuſe to take their finnes vpon him? Did not his blood waſh *Dauids* bloody ſinne as white as Snowe? Doth not he delight to forgiue much, that he may binde to loue much? Shall not his fauour abound to the ſenſe of thy faith, where ſinne hath abounded to the wounding of thy heart? But thou art an olde habituate ſinner. As if Chriſt came from Heauen to cure onely ſmall ſcarres, greene cuttes, and not deepe inueterate woundes, diſeaſes of eight, of twelue, of eight and thirty yeares olde: to caſt out ſingle Diuels, and not Legions alſo? Oh then take heede thou adde not to thy great and many finnes

of *Martin*
the *Diuell*

Handwritten mark

Handwritten mark

Handwritten mark

sinnes, a greater then all : *Cains* sinne, which was greater in infidelitie then in fraticide. All thy help is to looke of thy selfe an object of confusion, and to looke vpon Christ an object of consolation : And then how fiery and deadly so euer thy sting bee, by meere looking (a strange cure I confesse, yet most approved) that is, by sole beleeuing thou shalt be cured and liue.

Secondly, But forsooth thou wilt be more manerly then so : with *Peter* thou wilt not suffer Christs precious hands to wash thy foule feete. Take heede thy modesty turne not into pertinacy, lest he swear in his anger thou shalt haue no part in him, if thou stubbornly refuse his gracious offer : he liked well the humility of that Cananitish that bore the terme of dogge,

dogge, but better her confidence,
that would not be said nay of the
crums of his table. And shalt thou
not tenn times more honour him
and please him, in trusting his mer-
cy and sealing to his truth, then in
fearing his iustice and dreading
his power. Take heede of pride
in the clothes of humilitie. Bee
not deceiued, It is pride and high
pride, not to come when thou
art called. Faith is obedience,
and obedience is more acceptable
than curtesie & complement. The
sooner thou comest the better
welcome. It is rudenesse and not
good manners, not doe as thou art
bidden to doe, yea, so often and
earnestly charged to doe. To doe
the worke of God is to beleue in
him whom he hath sealed and sent
to be thy Saviour.
Thirdly, Oh ! but thou woul-
dest first repent, amend and
doe

John 6.

doe some good workes, and then
 thou wouldest be bold to come.
 That is, thou thinkest thou shalt
 not be welcome vnlesse thou come
 with thy cost. Thou wouldest ac-
 cept of a pardon if thou mightst
 pay for it: but his are free, and he
 bids thee come and buy without
 silver, or else he saies, thou and thy
 money perish. Thou wouldest
 goe the old and naturall way to
 worke. What shall I doe to in-
 herit euerlasting life, but that is
 now farre-done and impassable
 through our infirmity: Besides,
 before thou canst walke or worke,
 thou must be aliue. Did Christ
 indent with *Zachens* for restituti-
 on and almes? or *Paul* bid the lay-
 lour first repent, become a new
 man and then belecue? No they
 knew that the one would volunta-
 rily necessarily together & imme-
 diately follow or rather accompa-
 ny

ny the other. Wherefore swim out of these weedes, lay hold on the Rocke, and to facilitate thy byrth by the Act of beleeuing, set before thy eyes Christs freedome to all suitors in the time of his flesh, repelling none that truely desired the price of his bloud: And especially, Gods esteeme of Faith aboue all other Graces, Deeds, or Acts of thine.

Study, strive, endeavor to beleeue, as thou doest in a difficult point to conceive. Pray for a faculty and for the act of beleeuing. Be not ever beleeuing, and neuer a beleeuer; ever beginning to liue, and neuer liuing. Liue to day, to day is Salvation offered, steppe from death to life, and write this day thy byrth day, and number from hence the dayes of thy life, in which of a Childe of perdition, thou art made the sonne of
of

of GOD through Faith, and for
made foreuer. Doeſt thou be-
leeue this with thy whole heart?
Ride on the Chariot of thy life
with ioy and reioycing till thou
come to the marke. But what ſight ſhall I haue of
the truth of my faith? May it
not bee preſumption if without
repentance and ſanctification? How
ſhall I be ſure it is not that vaine
and dead Faith Saint James ſpea-
keth of? At the firſt, it ſhall ſuffice to
finde and feele a change of the
minde, þat vaine purpoſe, deſ-
ire, and ſololation of new, vñ
verſall obedience; which is con-
temporary with Faith, though
the younger and a ſecond bro-
ther in order of Nature, which
where it is ſufficeth to warrant
Faith, and to embolden the con-
fidence in the firſt act of conuer-
ſion

Signes of
a true faith
th.

Ans.

sion. *Zacheus*, the Iaylor, and all
newe Conuerts had not any more,
coule haue no experience of a-
mendment of life, and yet
relyed vpon the word

*Beleeue, and thou
shalt be saued,*

D **CHAP.**

The life of Faith.

CHAP. VI.

*The vse of Faith to young men
in Christianity.*

VT off now thy sackcloth and ashes, put on the garments of ioy and gladnesse. Let not white raiment be wanting, nor oyle to thy head. Liue I say, liue to day, liue to morrow, liue oh Christian for euer. Not for one or a few dayes, But all the dayes of thy life.

This thou mayst doe, if thou wilt learne to vse thy Faith, not
as

as men vse Wedding apparell, for
a weeke or two after Marriage,
and then lay it vp for high and
solemne dayes onely. This in-
deed is the fashion of beleeuers at
their first conuersion : beeing
iustified to haue peace and ioy in
beleeuing the remission of their
sinnes, and for a while to bee
glad of their estate ; but then to
neglect and terminate the vse of
Faith, as if it had now done all
it should or could doe : except
till they relapse againe into some
foule sinne, then to recover life
again, vsing it as Vsquebath
and strong Waters for swones
and heart qualmes onely, not be-
ing acquainted with a dayly and
quoridian improuement of it :
which ought to bee as constant
and continue as is the vse of fire
and Water, of Salt, of Bread, or
Wine, or whateuer is more or-
D 2 dinary,

Ex. quib?
na. firmus,
sunt. minus

dinary and necessary then other:
such as no part of our liues may
well be without. Serues faith for
entrance and beginnings, and not
for proceedings and encreasings.
Are we not nourished by the same
Elementes of which wee consist?

Is Faith the Midwife and bree-
der of ioy and peace, and not the
Nurse and Foster-mother of
them. Cheerishing and feeding
thee till thou come to a full and
perfect age in Christ? Is not the
fruite of it sweeter in the eare
then in the blade?

Hearken therefore to mee,
oh thou of little Faith, and lesse
vse of it. Dost thou desire to
haue a continuall feast, to re-
ioyce alwaies in the Lord? I
know thou desirest it with all thy
soule.

Let me prescribe a Dyet, a daily
dyet without omission, strictly

to

to bee kept, (The Lord giue thee and mee grace to obserue it) Looke how duly thou refreshest thy bodyly spirites by vse of repast, or recreations; so often at the least bee sure to cheere vp thy soule by the vse of thy Faith.

Let thy soule haue two or three walkes a day vp to Mount *Tabor*, that is, into some retyred place of Meditation and Prayer, such as *Isaaks* Fielde, *Cornelius* his Leaddes, *Dauids* Closet, &c.

But what is there to be done? I answere, Still make vse of thy Faith.

But what is that you call vse of Faith? I nowe come to the point, to the chiefe misterie of Spirituall life. Stirre vp thy soule in this Mount to conuerse with Christ. Looke what promises

How should
By vsing
his Faith
In vs?

D 3 and

Q^u

and priuiledges thou doest habitually beleue, now actually think of them, rowle them vnder thy tongue, Chew on them till thou feele some sweetnesse in the palate of thy soule. View them ioyntly, feuerally: Sometimes muse of one, sometimes of another more deeply, and lest (as Patients oft doe in Physitions Billes) thou still complaine of obscurity: thus doe, thinke with thy selfe how' excellent a thing it is to haue all thy debts cancelled, how sweet a thing to haue God appeased, how glorious a thing to bee the Sonne of God, how happy and safe a condition for thee to bee sure of thy perseuerance and saluation, how pleasant a state to bee vnde of the feare of death and hell, how rich and stately a thing to bee Heire of glory.

I

Feastma.

Feastmakers in ancient time had speciall officers that cheered vp their guests, they thought it not enough to set store of meate before them, but one must come in and say, Fall too and be meery, Let vs eate and drinke, It is a good time, &c.

Thus say thou to thy selfe, as Paul to the Corinthians (*iuprā*) *Let vs feast and bee meery.* Christ hath made vs Holy-dayes, our Paschall Lambe is slaine, Haue any more cause to bee meery? With these Soliloquies mingle some Eiaculations to heauen, for grace and ayde: And leaue not, descend not this Mount till thou findest & feelest thy soule in some cheerely plight, reuiued and warmed with these spirituall Flagons of Wine, in the strength whereof thou mayest walke all the day following.

D 4

This

*Adhuc in
2021*

2021

This is that which the *Spouse* calles, Walking into the Gardens and eating of the fruits, &c. which in plaine termes, I call, vsing of Faith, and liuing by Faith. Which if thou wilt duely inure thy selfe vnto, thou wilt not maruell why I called it, *Ascending Mount Tabor*: thou wilt say thy selfe, vpon good proafe, It is good to be here, dayly to be here, often to come hither. This is that exercise of Faith, which *Paul* inioynes *Timothy*, and calles stirring vp, or inkindling.

Simile

Fire in the Embers vnstirred, glowes not, heats not the house; Sugar in the cup vnstired sweetens not the Wine. And in such it is all one not to haue Faith, and not to vse it. It may well bee said of Money-hoorders, they haue no quicksiluer, no currant money, they haue no more that which they haue

haue, then that which they haue not. And so of such beleeuers as doe not thus vse their Faith, they haue no liuely faith. They were almost (for matter of feeling, and for present benefit and comfort) be without Faith. A man is little the better for a sleeping habit. It is a rare portion, saith *Salomon*, and that which GOD giues onely to such as are good in his eyes, to make vse of wealth to eat, drinke, and bee merry: it is a much rarer to vse faith. What is a man the better for a Locke if he haue not the Key to vse it withall? It is not a Trade, but a Trade well followed. It is not Land, but Land wel tilled that maintaines men.

Similes

Oh that this did as clearely appeare to the world in the matter of faith, as it doth in all other habits, graces, giftes, vertues and good things

things whatsoever, that the principall beauty and benefit of them consists in vse, fruition and action, not the bare profession, yea the very increase and perfection of them. Vse limbes and haue limbes, the more thou doest, the more thou mayest. The oftner the liberall man giues Almes and does good turnes, the more his liberality growes, and shines. Vse will breed perfectnesse, and through disuse things perish, and come to nothing; as the Plowshare laide vp, rusts and consumes, imployed, glisters, doth good and lasts the longer. Let any man diligently and thoroughly improue, and great will be his faith and great the ioy it will bring in

CHAP.

CHAP. VII.

*An enforcement of the former use,
with a reproofe of the neg-
lect and disuse of
Faith.*



Herefore I say again,
Live by Faith, againe
I say, alwaies live
by it, reioice al-
waies through Faith
in the Lord. I dare boldly say,
It is thy fault and neglect of this
exercise, if thou suffer either thy
own melancholly humor, or Satan
to interrupt thy mirth and spiri-
tuall alacritie, and to detaine thee
in dumps and pensiuenesse at any
time.

*Doct. Bright
of Melanch.*

time. What if thou beest of a sad constitution, of a darke complexion ? Is not Faith able to rectifie nature ? is it not stronger then any ellebore. Doth not an experienced both Diuine and Physicion worthily preferre one dramme of it before all the Drugges in the Apothecaries shop for this effect ? Hath it not soueraigne vertue in it to exercebrate all cares, empectorate all feates and griefes, euacuate the minde of all ill thoughts and passions, to exhilerate the whole man ? But what good doth it any to haue a Cordiall by him, if he vse it not ? to weare a sword souldierlike by the side, and not to draw it forth vpon an assault ? when a dump ouer-takes thee, if thou wouldest say to thy soule in a word or two ; Soule, why art thou disquieted ? know and consider

sider in whom thou beleeuest :
would it not presently returne to
it rest againe : would not the
Master rebuke the Windes and
Stormes and calme thy minde
presently : Hath not euery man
something or other wherewith-
all hee vseth to put away dumps
to driue away the ill spirit, as *David*
with his Harp : some with merry
company, some with a cup of sack,
most with a pipe of Tobacco,
without which they scarce ride
or goe, if they misse it a day to-
gether, they are troubled with
rhumes, dulnesse of spirits, they
that liue in Fennes and ill ayres,
dare not stirre out without a
morning draught of some strong
liquor. Poore silly smoaky helps,
in comparison of the least taste,
(but for dishonoring of Faith, I
would say) whiffe, or draught of
Faith.

Oh!

Simile

Oh! that wise Christians
 would as often take the one,
 as idle Guls doe the other:
 would nor the drawing in of
 sweete ayer from the pretious
 promises breede excellent blood
 and cheereley spirits; It is a my-
 stery in bodily health that to
 keepe the arteries and the no-
 sthrills, veines, and other passa-
 ges to head, heart, and liuer,
 cleere and free from colds and ob-
 structions, maintaine a healthfull
 and cheerefull temper. The Pipe
 of Faith is the same to the soule.
 Hee that is Astmaticall, narrow
 breathed or straight breasted in
 his faith cannot bee but lumpish
 and melancholly. Wherefore
 as thou louest thy mirth aboue
 all other, rend this vitall artery
 aboue all keepings, keepe thy
 Faith and it will keepe thy ioy: It
 will keepe it an euen euerflow-
 ing

ing current, without ebbe and
flowe, clouds and eclipses, tur-
ning euer vpon the hinges of hea-
uenly and solide mirth. And in-
deed, how or why should it be o-
therwise? Doe not Christians
consider how vnseemely it is for
them, to goe drooping, hanging
the head. Is any so simple to think
because hee is a Christian that hee
should affect a sad carriage, a de-
iected look, a demure countenance
like an image? Away with such
Monkish hypocrisie. How doth
it become the Righteous to re-
ioyce? Do they not consider how
they wrong themselues of the
maine benefite of their Iustifica-
tion? what is a Christian but his
mirth? wherein doth the king-
dom of Heauen consist but in Ioy?
Doe they not see how they offend
standers by and beholders? Is not
heauinesse a check that driues a-
way

way, and mirth as a lure that wins to the liking of their profession? Men wonder to see a rich man that hath the world at will, all things at hearts desire, to be but in a fit of heauinesse. What, say they, should hee ayle? The Irish aske such, what they meane to die? but I wonder a thousand times more to see one that hath Christ for friend, that beleeueth God to be his shepheard, that knowes all must worke for the best, to bee at any time out of tune or out of sorts. For a *Nabal* to bee all a mort like a stone, it is no newes to me; but to see *Nehemiahs* countenance changed, there must needs be some extraordinary cause: should such a man as he feare, or carke or greeue? What if it doe not yet appeare what thou shalt bee? Is a yong Warde prouder and gladder (in his minority) of an vncertaine

taine reuerſion, then a yeoman of his preſent eſtate, And is not Faith an Hypoſtaſis and euidence to thee of an infallible inheritance? Canſt thou be ſad, which mayeſt ſay, not to thy belly, but to thy ſoule, Thou haſt, not many goods, but fulneſſe of all treaſures, layd vp, not in the earth, where moath and canker and theeues may come, but in heauenly places, out of the Devils reach, and that not for many yeares, but for euer and euer, neuer to bee taken from thy ſoule, nor thy ſoule from them. Oh thou vaine man ! ſhew me thy Faith by thy ioy : if thou liueſt dumpiſhly, and yet ſay thou liueſt by Faith, I will as ſoone belecue thee as him, that ſhall ſay he hath the Phyloſophers ſtone, and liues like a beggar. If it were euer well with thy Faith, could it euer be amiſſe with thee : ſhould not the

E

temper

temper of thy body follow the temper of thy soule, and the temper of thy soule, the temper of thy faith? The body may incline thy soule, but the soule commands the body, and Faith is the Lord of them both. According to thy Faith so be it vnto thee, so will it be with thee. Use thy Faith and haue ioy: encrease thy Faith, encrease thy ioy.

CHAP.

CHAP. VIII.

The use of Faith to a growne
Christian.

NAY Christian; now
I haue gotten thee
hither, I must draw
thee yet a pegge
higher, and tel thee;
it is a small thing
for thee to come to an ordinary
pitch of cheerefulnessse, except
thy ioy exceeds the mirth of a
worldling, yea of a professed E-
picure in the qualitie and quanti-
tie of it. If thy mirth bee not a
sweeter and more ravishing mirth
of a higher kinde, of a more pure

defecate nature, of a more constant tenure, then any Carnall man whateuer, thou disparageſt Faith, thou art very little and yong in the kingdome of Heauen, which conſiſts not in meates and drinckes, but in ioy vnſpeakeable and glorious, in the ioy of the Holy Ghoſt. And muſt not that needs be another manner of ioy then ouer entered into the heart of a naturall man, then euer a Sardanapalus taſted of? Yes vndoubtedly. So muſt be conſtrued that text, 1. Cor. 2, not of the ioyes of Heauen, which heere the ſpiritual man himſelfe cannot tell what they ſhall be, but of the Gospels ioy, of the wine and fatlings already prepared and now reuealed to the beleeuers by the Spirit: which if the carnall man ſcorne and ſcoffe at, thou canſt no more helpe him or prooue to him, then
a ſee-

a seeing man to a blinde man that hee sees orient rich colours. It is enough for thee to secretly feele and enioy it. Only it ought in thy life so to be expressed; yea, so to shine in thy forehead, so to be read in the very face of thee, that their teeth may bee set on edge, and that they may enquire, what is thy beloued about other beloueds? what is that makes this man thus merry in all estates? Thus let them enuy at thine, let not thy soule descend to theirs.

Are not the gleanings of Ephraim better then the vintage of Abiezer? Shouldest thou that hast tasted of the grapes of Canaan, long after the onions and garlick of Egypt? Is Pharthan like vnto Iordan? hast not thou Riuers of water euer flowing out of thy belly? and wilt

E 3

thou

subvert
to slightly
how far
lawfull

thou stoop to their puddle waters,
to their stohn waters, bloufing, car-
ding, dicing, whoring, &c. which
shold not thy soule altogether loth
and abhor, after the taste of Faiths
Nectar and *Ambrosia*. But even their
ordinary and lawfull delights, the
wine and oyle, musicke, hunting,
hawking &c. to these God allowes
thee to stoope for thy bodies sake,
as the Eagle to the prey, or as *Gi-
deons* souldiers to stoope thy hand-
full, not to swill thy belly full. If
Plato could tell the Musicians, that
Philosophers could dine and sup
without them, How much more
easie is it for *S. Augustine* to weane
himselfe from the childish rattles
and maygames of carnall delights,
to bee merry without the Fiddle.
Good leave hast thou, yea, right
and title to vse al external recreati-
ons, whereof before thou wert but
an vsurper, but vse them aright as
if

if thou vsedst them not, knowing
how to put thy knife to thy throat,
and how to be without them: to
be as one that liueth not by them
but by Faith.

Were it not odious to see a man
that hath a spouse peerlesse for
beautie, to liue with a deformed
blouse: to see one professing
some liberall Science, to liue by
some base manuell trade: no bet-
ter sight is it to see a Christian vp-
holding his ioy by course and
earthly pleasures, that hath more
noble and generous, yea, Angeli-
call delights; then which, what
hath heauen better but in degree
only, and manner of fruition:
what hath this world comparable:
Alas poore Phylosophers, when I
reade your treatises of Tranqui-
litie of mind, of consolation, of
remedies against both Fortunes,

Simile

gall

E 4

neere

neere the kingdome of Heauen,
yet how dull are your comforts
to one of ours? the highest of
yours to the lowest of ours? Had
you but through a creuis or Let-
tice seene the things which the eie
of Faith seeth with open face, how
would you in comparision of Chri-
stianisme haue loathed your Stoi-
cisme and epicurisme? Had you
but with the tip of your tongue,
tasted of Faiths dainties, how
would you haue magnified Faith
aboue all your Cardinall vertues?
you that so composed your liues
by ieiune and empty contemplati-
ons of an antarky in vertue by the
rules of nature; what stately liues
would you haue led & liued, if the
grace and hopes of the Gospel had
appeared to you by the rules of
Faith? As for you Poets of the high-
ter and pleasanter veine, when I
read your odes and sonnets, chaun-
ting

ting out your choice ioies & loues,
your wishes and vowes, framing a
conceited happines to your selues,
as the highest you could imagin or
desire: what low streines and mean
aire do I reckon thē, in comparison,
of our Christian & diuine himnes?
what pitifull subiects for such sub-
limated wits? what difference be-
tween your oaten pipes & our hea-
uenly harpes? *Salomon* that loued
both these loues, liued both liues, &
sung songs of both sorts, whē God
raised his muse to an higher tune,
and taught it to sing the song of
songs, how despised he his former
windy vanities in cōparison of his
new spiritual delicacies, Wherefore o
christiā that hast such transcendent
objects of thy thoughts aboue al o-
ther men, why shouldest thou not
euer keep thy soule vpon the wing,
euer in a manner be in the third hea-
uens, rowling & tumbling thy soule
in

in these beds of roses : I meane these meditations of thy Iustification, sanctification and saluation through Christ, without which, why should one day passe thee ? why any one part of a day ? why should not thy soule haue her due drinckes, breakfasts, meales vnder-meales, beuers, and after-meales, as well as thy body ; Thus to redceme time, thus to taske and tye thy soule to such heavenly round of worke, would it not make the Mill of time pleasant, the yoke of businesse easie ? would not precious time glide swiftly and easily away like a boate with full winde and tide needing no oares, or a free mettald horse needing no spurres, needing no idle pastime to drine it before thee ? shall it not be a pleasure to thee to want other pleasures ? Thus mayest thou make all thy daies Christ-tides, Easters, Whith-

Whichsundaies, Birthdaies and
Holydaies : not enuying *Felix* his
felicitie, *Festus* his festiuitie, nor
Dines his daily purple and delici-
ous fare : but lining a life kingly
and Angelicall in compari-
son of the vulgar
sort.

CHAP.

CHAP. IX.

An obiection answered, and passage made to the life of Sanctification.



Apply thou replyest, all this were possible and easie, were it not for that euen amidst this diligent practise of Faith, euen in the strickest watch, in many things the best faileth, many knowne frailties will escape, and more escape vnknowne : And how can mirth chuse but bee damped with frequent slips ?

The

The answer is, such an one as keeps the watch of his God, and pretermits no day without the forementioned duties, shall seldom or neuer fall into any foule slowe, and dash the shippe of his Faith against any dangerous rocke, and if hee doe, long hee cannot lye, but his Faith will set him on work to goe out, weepe bitterly, and make his peace presently with his Lord, and Conscience, that he may enioy his wonted repasts : And for his ordinary infirmities it will daily fetch him out a pardon of course, washing and scouring his soule euery morning and euening, more duely then any Pharasie his face or hands : and set him on worke euery day as he runnes into arrerages, to draw the redde lines of Christs Crosse over the blacke lines of Gods Debt Booke. And what if as
an

Ans.

Q.

an All-seeing God hee sees our violation of his Lawe, and knowes better then our owne Consciences euery peccant Acte of ours in thought, word, or deed, what if GOD looke vpon the Hand-writing against vs; Dost hee not see the Billes cancelled with the Precious Bloud of his Sonne and our Suretie? Which for matter of guilt, defilement, and punishment is all sufficient to expunge, couer, nullifie, abolishe, and wholly to take away our finnes, in such sort that he neither sees, will see, nor can see them as finnes and debts bearing action against vs, obliging vs to any penalty, no more then the Creditor who though hee sees the *Items* in his Booke, and knowes what debts haue beene, yet sees them crossed, cleared: And what thought then neede the

the Debtor take for such debts? Why, but is not this to make Faith a Pandar to sinne? And to make good the Papists and Wordlings slander of *Solifidians*, that make no more of it, but drinke and take Tobacco; sinne, and belceue; get a pardon of the olde, and a licence for the newe.

Object.

Oh peeuish and froward Generation to whom it is not giuen to knowe the mystery of Faith, which is of the nature of Soueraigne mundifying waters which so washe off the corruption of the vicer, that they coole the heate, and stay the spread of the infection, and by degrees heale the same. And of Cordialls which so comfort and ease the heart, as also they expell the noxious humours and strengthen nature against them.

Answer.

These

C

These are ministred onely to prepared bodies, these pearles are not for Swine, this Diuinity wee Preach not in *Gath* and *Askelon* to vncircumcised prophane ones that will turne euery good thing to their owne destruction: But this belongs to the sealed Fountaine, to the Spouse of Christ alone: which when shee hath washed her feete how loath is shee to foule them againe? When shee hath appeased her Beloued, howe doth shee adiuire her-selfe and others by the Hyndes and Roes, not to awaken and offend him againe?

The Text sayeth, Not euery hypocrite, euery profligate professor of Faith that liues as hee listes, shall liue by his Faith, but *the Iust or Righteous*? Which golden sentence is indeede ambiguously

biguously enunciated of purpose by the Holy Ghost, that it may either way bee taken, *The Iust by his Faith, shall liue:* Or, *The Iust shall liue by his Faith,* yet so as it hath but one right care to bee holden by, and that is onely for the hande of the Righteous man: Implying, that whosoever beleeueth or liues by his Faith, is also and must of necessity bee a righteous man, a Iust man, not onely imputatiuely, but inherently in part: such an one as vnfaignedly loueth righteousness, studdieth the practise of it, denieth and hateth all vnrighteousnesse, endeouureth euery day to bee more and more righteous, and so deserueth the denomination of righteous.

So that looke how the ra-

F

tionall

tionall Soule, includeth and
 implyeth the animall, so doth
 Justification, Sanctifica-
 tion, being indi-
 viduall.

CHAP.

CHAP. X.

*How Faith Sanctifies and
Mortifies.*



O I slide inot the second part or kinde of Christian life, consisting in holinesse and righteousness, which I shall easily demonstrate not onely to bee an indiuiduall companion, but a naturall and necessary effect of Faith

For looke how the strength of the heart breedes not onely cheerefulnesse but actiuenesse: Motion as well as health (whence

F 2

it

*A soveraigne
antidote as
gainst des-
spaire, or any
answer to
difficulties or
troubled con-
science.*

it is that life, is put for liuelinesse and agility) driues away all lassitude, hebetude, and indisposition brings in aptnesse and delight to stirre : the like doth Faith in the soule : which may as the former in the body , for a time stand with some sleight distempers spots of the skinne, atche of limbes, but not long with deadly diseases, either vanquishing them, or vanquished by them. This noble vse of Faith will excellently appeare in both the parts of this newe life, *Mortification* and *Vinification* : And in each of these, two manner of wayes doth Faith produce this effect ; partly as a moouing, partly as a procreant cause. In the first kinde admirable is the *Peitho & Suada* of Faith aboue all the Oratory in the World : All the common incentiues taken from profit,

fittē, pleasure, and honour, all the Topicke places of Logicke, Figures of Retoricke, what poore and weake engines are they to the irresistible petarre of Faith, which sayeth, but *Ephata*, and presently our Everlasting Gates yeeld and stand open.

For thus it goes to worke with vs, Hath Christ giuen himselfe for thee, forgiuen thee so many debts, conferred fauours of all kindes vpon thee, and what hast thou to retribute? If thou giue all thy goodes to the poore, thy body to the fire, thy soule, to his seruice, yea were euery hayre of thine head a man or Angell, were not all short of recompence? Louest thou, louest thou this Sauour of thine, and darest thou, or wilt thou durst venture vpon any thing displeasing

pleasing him, is there any thing too good, too hard or deere for him? *Mary*, if thy teares will wash his feete, wilt thou not poure them out? is thine haire too good to bee the towell? is there any Spikenard too costly for his head? *Ioseph*, the Lord requireth the handsell of thy Tombe, and wilt thou denie him? *Zachens*, louest thou thy wealth above his honour that hath saued thee? *Stephen*, louest thou thy life about thy Master? Can or did any Beleeuer giue the nay to these melting commaunds or commaunding entreaties of Faith, will it take the repulse? Doth it not constraine and extort more then all rackes and strapadoes, allure more then all wages and prizes? Doth not this Magnes as easily drawe weightie yron as other
Ier

Iet doth strawes : So that when thou wouldest bee sure to speed and obtaine any thing of thine vntoward heart, set Faith a worke to make the motion, and that will bee sure to speede, not onely by this perswading facultie, but also by a Diuine power secretly effecting what it requires, conueying into the heart will and abilitie vnto the deede. It standes not without doores as a Mendicant Flexanimous perswader, but enters into the closets of the heart, shootes the barres, vnlocks the boults, takes away all reluctance and redaction, infuseth a plyable willingness : of woluish and dogged, makes the Will Lambe-like and Doue-like : of wilde and haggard, morigerous and mansuete.

No otherwise then the medicine

F 4

dicine curing the vitious stomacke, and restoring it to health makes it long for wholesome meate, as before for coales and ashes.

All this it doth by fetching supernaturall efficacie from the death and life of Christ, yea, part of that mighty power whereby Christ raised himselfe from the dead, cured all diseases, and wrought all his myracles: By the vertue whereof it metamorphizeth the heart of man, creates and infuseth new principles of action. Make triall of this in mortifying the flesh to sinne, and quickning thy spirit to holinesse.

obj: or
Doubt

For example, complaine thou of some preualent corruption, some violent passion that oft carries thee headlong against thy desire and resolution, as *Castratus*

to

to *Hierom*, who shall helpe mee
 subdue *Nebuzardan*, *Goliath*, *Holofernes*, my raging lustes that
 are too mighty for mee? An-
 swerethy selfe as *Danid* himselfe
 to the like: Through thee O
 Lord shall wee doe valiantly, o-
 uer *Edom* shall I cast my shooe,
 &c. yea, when thou hast spent
 all thou hast vpon other Phisi-
 tions, tried all morall conclusi-
 ons of purposing, promising, re-
 soluing, vowing, fasting, wat-
 ching, selfe-reuenging, yet get
 thee to Christ, and with a fin-
 ger of Faith, touch but a hem
 of his garment and thou shalt
 feele vertue come from him to
 the curing of thy disease. What
 if thou hast often encountred thy
 enemy, and receined the foyle,
 relapsed after victorie: yet cast
 not away the sheeld of Faith,
 but with the Israelites against
 Benia-

Sol:

Doubt:

Sol:

Beniamites the second and third time, set a fresh in the name of the LORD, and they shall flye before thee.

Doubt

Complainest thou with *Augustine* of his in-bred hereditary, habituall inueterate vices, holding thee in the Adamantine chaines of custome, against which thou hast often resolved, and resolved, *modo & modo*, now I will leaue them, and now I will forsake them, why should I not as well as such and such, as *Potion* and *Victorinus*, and yett they keepe thee prisoner still, full against thy will and endeouours. Finde out the cause, which hee had reuealed to him *in te stas & non stas*.

Sol:

Thou standest vpon thine own feete, and therefore fallest so foulely, thou wilt like a childe goe alone, and of thy selfe, and there-

therefore gettest so many knocks.
 Dye to thy selfe, renounce the
 broken reede of thine owne free-
 will which hath so often decei-
 ued thee: and put all thy trust
 in the grace of Christ, And it
 will crucifie the olde man, and
 giue him his *Hoc habet*, his deaths
 wound, peirce his sides, and
 breake his knees in pieces. Bee
 weake in thy selfe and strong in
 the Lord, and through Faith thou
 shalt be more then Conquerour.
 Leaue tugging and struggling
 with thy sinne, and fall with
Jacob to wrestle with Christ for
 a blessing: and though thy selfe
 goe limping away, yet shalt thou
 be a prince with God, and bee
 deliuered from *Ecclus* bondage.
 Yea, what if Satan, what if Le-
 gions of principalities, and po-
 wers haue long held possession in
 some strong fort of thy heart, be-
 gin

Doubt

Sol.

C³oMark 5:
23-42

Luke 7:4

John 11:39
44C³o

ginne to pleade prescription, scorning as the *lebusites* to bee eicted out of their impregnable tower: hast thou Faith, and canst thou beleue, persist in resisting and hee shall flye, and thou shalt see him fall like lightening before thee. Christ raised from the dead, not onely the daughter of *Iairus* which was yet within bed, not layd foorth: nor the Sonne of the Widdow newly carrying out of the Gate to buriall, but *Lazarus* that had foure daies lyen in the graue; to that ende, sayeth *Augustine*, That such as haue long beene dead in sinne, yea such as vpon whom Satan hath rowled the stone of Custome, and such as stinke in the nostrilles of the world through putrified soares of sinnes, should not yet despaire, but know that which falles out in frequent experience

perience, Faith can cure diseases
past all other cures and hopes.
Through Faith thou shalt roule
away the stone from the Caue of
Makpelah, and take out the five
Kinges that haue domineered and
tyrannized over thee, set thy
feet in the neckes of
them and triumph
ouer them.

CHAP

C H A P. XI.

How Faith vivifies.

And what is there yet further, thou wouldest haue Faith doe for thee? Oh saiest thou! it is not enough to bee healed of the disease, vnlesse thou mayest take vp thy bedde and walke, yea, leape and skippe as the lame restored to his limmes. Oh! that I could finde that life of grace which I see in some that can make it their meate and drinke to doe the will of God.

Though

Though I be not pestered and mastered with any reigning corruption, yet I finde my selfe so dull and vntoward, that I take no pleasure in my life. Know also that this quickning power, Faith only can helpe thee withall. To pray, to meditate, to haue thy conuersation in heauen, to keepe a Sabbath cherely is as easie to thee as to yron to swimme and stones to ascend vpward, but nothing is impossible to Faith: it can naturalize these things vnto thee, metamorphize thee, make thee a new creature, of a moule of the earth a soule of heauen, of a snail a dromedarie: such a change as the Sunne workes in the vapour, when of an earthy heavy substance, it makes it light and aery, apt to ascend into the middle Region. Such a change *Cyprian* saith hee felt in his conuersion: And how else

else came *David* to that high delight in Gods service, that he loved the Commandements of God more then thousands of gold and siluer, the honey and the honey combe, that hee rose at mid-night to meditate in them. The selfe same duties may be done by the Ciuill man, and by the beleuer, for the outside and deede done, both may goe to Church, heare a Sermon, reade a Chapter, but the one goes as the Beare to the stake, as a slane to the mill, and the dullard to schoole, in comparison of the other who hath a different internall principle: which is as a spring and oile to the wheelles, that makes them goe smoothly and currantly, makes the yoke light and easie. They that trust in the Lord shall renue their strength, lift vp the wing as the Eagle, runne and not bee wea-

Esay 40. 31.

weary, walke and not faint.

Faith it is that fetcheth sap from the roote Christ, that makes every tree bring forth fruit in it kinde, every Christian in his owne calling. What else made *David* so worthy a Souldier? what taught his fingers to fight, so that a bowe of steele was broken in his hand? What made *Paul* an able Minister of the Gospell, gaue him the doore of vtterance, made his tongue as the penne of a readie writer? *Hee beleeued*, therefore hee spake. What made *Onesimus* of a false eye-seruant, trusty to his Master as to the Lord? The like might be said of all trades and sciences.

Looke what a full treasure of all sorts of graces Christ hath stored vp in him, Faith dreineth and deriueth them out of his ful-

G

nesse

nesse to the vse of euery seuerall Christian, euen *Grace for Grace.*

Of

Faith is the Conduit Cocke that watereth all the Herbes and flowres in the Garden. All which the more I consider, the more I pittie the preposterous care and vnhappy trauell of many well affected, who study the practise of this and that vertue, neglecting this cardinall and radicall vertue;

Imile

As if men should water all the branches of a Tree and not the roote: Faine would they abound and shine in patience, meeknesse, zeale, yet establish and roote not themselues in Faith, that should maintaine all the rest, are ambitious to doe good workes, build Hospitalles, giue Almes, but study not to doe the worke of the Father: And what is the worke of the Father, but to belecue in the Sonne whom hee hath sealed
and

and sent into the world to bee relyed on for Saluation ; which worke is the gratfullest work that we can performe, and which will make gratefull all that we doe besides : without which all that wee can doe will not please him. What cares hee for thy thousand of Rammes, thy Riuers of Oyle ? Hath hee not shewed thee, Oh man, that hee that trusteth in his Sonne honoureth him most of all in putting to his scale that hee is true. This honour if thou wouldest doe vnto him, hee would honour thee with all other graces and withhold no ornament, no good thing from thee, if it be fit for thee. Meekethou shalt be as *Moses*, patient as *Iob*, zealous as *Dauid*, thy soule and life embroydered with all kinde of shining Graces, as the high Priests apparel with Iewels. Wherefore

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adde

incredible place
Job. 2. 38.

adde this prescript to the former when thou art on the toppe of Mount *Tabor*, solacing thy soule in thy Lord, and his fauour through faith : feasting and banqueting with him as *Ester* with *Ahasuerosh*. Bethinke thy selfe what suite thou hast to him, what troublesome enemy thou wouldest bee ridde off, suppose it bee some potent *Haman* of pride, make but thy complaint, and it shall bee executed and crucified before thine eyes. Consider what grace thou standest in neede of, and makethy petition as *Achshab* to *Caleb*, And hee shall giue thee the springs aboue and the springs beneath.

This prescript if thou wilt daily obserue, some daies more largely and feruently, as the Spirit that blowes how and where it lists shall assist, and as occasion shall

Jdg. 1. 14

shall require : but eueryday some what more or lesse ; though I will not promise thee thou shalt attaine to perfection of degrees such as the perfected spirits of the Iust enioy in glory : because here thou shalt euer beleue but in part, and therefore bee holy but in part : yet this I dare promise, as thou growest from faith to faith so shalt thou growe from strength to strength in all other graces, till by degrees thou attaine to the fulnesse and maturitie of age in Christ, which shall make thee a Saint in earth, a light in this darke world, and make thee able to liue in holinesse and righteonsnesse all the dayes of thy life, with much more comfort to thy selfe, and credit to the Gospell, then strangers to this life of *Faith*, either doe, or imagine may be done.

CHAP. XII.

*How Faith vpholds life in
Affliction.*

Ay then, O Christian, is there any thing yet behinde that may impeach the compleat happinesse of a beleeuers life, speake now if there be any thing that hinders it, which Faith cannot helpe?

Doubt.

Oh! yes saies the Flesh (which euer is cowardly and loues ease) though a man be neuer so iustified & sanctified, yet may he liue in po-
uerty, in crosses, yea in great and
mani-

manifolde pressures, and what a life can there be in such extremities ? Oh how doth Faith heere lift vp the Crest, shine and triumph about Nature, Reason and all Morall Vertues in her incomparable valour ? Being in all these not as they, onely a patient perforce, or a meere bearer, but more then Conqueror, not onely, not daunted, but reioycing to fall into manifold trials and tentations; knowing it selfe to be the Admant, that nothing will break; the palme, that sinkes not vnder the waightiest of burthens, the oyle that euer ouerswims the greatest quantitie of water you can power vpon it, the sheate Anchor that holdes when all other Tackling breakes. Here is the Crowne and garland of Faith. Were it not for Conflicts what superexcellent vse were then of Faith ? euery Cock-

simile

boat can swim in a Riuer, euery
 sculler saile in a Calme, in daily
 and ordinary gusts euery man of
 a patient temper or cheerly dispo-
 sition can hold vp the head, but
 when a blacke tempest comes, a
 tenth waue flowes and one deepe
 calls another, nature yeeldes, spi-
 rits faint, hart failes: then to stand
 erect, then to litle and raigne,
 that onely can Faith doe, which
 hath the word for the Compasse,
 and Christ at the helme. The
 greatest aduersities that are, are
 but the exercise, yea the foile and
 luster of Faith. Man gloryes when
 he can tame Tygers and Lyons,
 thinks himselfe a stately king when
 hee can make an Elephant bow
 and stoope to him, when he leads
 a Beare on the Ring, or can han-
 dle a Serpent without hurt; but
 what a small conquest is this to
 that of Faith? When it makes
 shame

shame, pouertie, sickenesse, persecutions, banishment, yea death it selfe; not onely, not dreadfull and harmefull, but tractable and seruiceable? Questionlesse, great and sundry aduantages hath a Christian by vertue of his Faith, aboue any Naturian or Politique by all his reason; onely, here is the defect of Christians that they want skill, or else forget to holde vp their shield when a Dart comes suddenly vpon them. Like him that was robbed by a Theefe with a staffe onely in his hand, hauing himselfe a Pistoll at his backe ready charged, but surprised vpon the sudden, altogether vnmindefull, or vnable to vse it. And if a man hath a Target that is impenetrable, what is he the better if his heart or Arte faile him when hee should defend himselfe by it? This makes Christians

*1 Sam. 28. 7.**2 Chr. 16. 12.*

Christians when they ayle any thing, with *Saul* to runne to *Endor*, with *Asa* to send out to the Physitians, as if Faith could stand them in no steed. When therefore a storme rises, presently runne and awaken thy sleeping Faith, knock at Faiths doore, ho Faith, helpe at a pinch, now doe thy office, and Faith will presently ayde and releue thee with one of these speciall cordials.

First, whereas sense and reason did but dimmely and cloudily suggest to their followers certaine broken and confused opinions, little better then dreames of destinie and providence: Faith will confidently and evidently assure thee of this ground of comfort, that the least ticke befallles thee not, without the ouer-ruling eye and hand, not onely of a wise God, but of a tender father, and fellow-

fellow-feeling elder brother, who knowing thy mould do more exactly measure out euery Grosse vnto thee, then the carefullest Apothecaries do their Scruples and Drammes of dangerous Physicke.

Secondly, out of this principle, Faith will extract these infallible conclusions, this estate is not the axe of perdition, but the pruning knife of affliction: this cuppe is not a potion banefull, but medicinal, how bitter and wringing soeuer. Whateuer befals, being in Christ, it cannot bend to thy confusion, condemnation, or vtter vndoing, but an issue shall be giuen out of it. What terrible noyse soeuer the storme shall make ouer thy head, it shall bee but as Halestones vpon the tiled or leaded House that rattle more then hurt. Thou art kept by the power of his

simile

Q³*Job 6. 12.*

his might, the euill one shall not touch thee : thou art in safe harbour vnder the Rocke Christ, and mayest know in whom thou hast trusted, and art sure neuer to be confounded. If it be sickenes or pouerty , it is in thy Fathers owne hand : if the rodde be in some malicious enemies hand, if he turne thee ouer to a seruant to scourge thee, and dresse him in the Diuels habit to scare thee, yea though Satan himselfe buffet thee, yet he stands by, looks on, will moderate and number the stripes : the Diuels could not goe one inch beyond commission in the Swine : hee knowes thy strength is not the strength of Whales or stones, and therefore will not permit them to lay on more, then thou shalt wel beare : his wisdom & grace shall be sufficient for thee. Hee that is in
good

good termes with a Prince, feares not the approach of Heraulds or Purseuants : hee that is out of debt feares not Baylifes or Sergeants, but imagines they come vpon some good Messages.

Afflictions are scarrbugges to wicked men, as bushes to theeues, but if thou bee a beleeuer, at peace with GOD in Christ, they lay off their terrible Vi-
zard, and come with an amiable countenance. GOD thy Father hath giuen the whole Host and Army of afflictions more inuiolable charge then *Dauids*, *Doe the young man, my Sonne Abolon, no harme.* Doe my annointed no harme.

Thirdly, Faith will further assure that he hath not onely giuen them a prohibition or negatiue commission but an affirmatiue in-
junction to doe thee all good that
may

may be : he hath said vnto them, purge, refine, trye, exercise, breed the quiet fruit of righteousness, giue him experience of his faith, make him bring forth more fruit : so that though there be in thy Physicke some maligne or poisonfull ingrediens, yet being administred by him that knowes thy temper and disease, and entirely affects thy health, it shall be so mingled with alliaies and correctors that the confection shall be good, and all together shall and must worke for the best. When thou feelest thy bowels wring, or (as in a Sea-sicknesse) art dead sicke for the present, remember thou shalt bee the better many daies after. And though with *Iob* and *David* thy querulous flesh complaine, and grunt and groane, yet when it is ouer a little, thou shalt bee able to say, *Oh this was good for mee ! I would*

would not for any thing but I had borne the yoake in my youth, that I may liue the more comfortably in age : Considering that sicke thou art, and that of many humours, thy Father should not loue thee, if he should feede thee with sweet meate, and mingle no Aloes with them : much folly is bound vp in thy back, and if thy indulgent father should forbear the rodde he should hate and not loue thee.

Fourthly, Moreouer Faith will reminde thee of Christs partnership in thy affliction, and of thy conformity with him, *the first borne, onely begotten, and entirely beloued* sonne of God, if he that was without sinne, yet was not without stripes, wilt thou looke to bee a cockered *Adoniah*? And what if the Crosse bee heauy, and thou a weake Childe, yet
Christ

Christ a Gyant at one end, beares part of it, and makes it light and easie, hee is quicke of fealing, when *Stephen* is stoned, faith, *Saul why persecutest thou mee?* Besides what more honourable Badge and Cognisance canst thou haue of thy Sonshipe, then this resemblance of him, not as now glorified in the heauens, which thou must stay for till thou come there, but as in the way to glory, when hee despised the shame, suffered the Crowne of Thornes, the Scepter of Reed, the spittings, buffetings, mockes and mowes, and all reproches of vile sinners, the piercing of the Speare, and shewed himselfe to be the Sonne of God, not by descending from the Crosse but by enduring the Crosse: *And shall I not* (saith he) *drinke the Cup which my Father hath tempered?* And
if

if thou wilt bee his Disciple, the first lesson in his Schoole is, Christs Crosse, Deny thy selfe, take it vp and follow him, And glory with the Martyrs, now am I like my Lord and Master.

Lastly, Faith will set before thee as before him the infinite recompence of rewarde, not onely renowne in this World, which yet by Faith the patience not onely of *Iob*, but of all Martyrs haue obtained, but that farre most excellent Hyperbolicall weight of glory: Which *Paul* cying, counted his afflictions (which to vs would haue beene intollerable) light and momentany not worthy the naming in comparison: which made him not onely not weepe and howle, but sing in the Dungeon, and reckon it a speciall fauour and honour to be counted not onely a beleeuer, but a sufferer for

H

Christ

Christ. And God forbid, that a beleeuers should glory in any thing so much as in the Crosse of Christ, in his wounds and scarres for his Lord and Master : As that worthy *Vincentius* sayd to the Tyrant, *Threaten these things to your Courtiers and Carpet Knights ; Rackes, Strapadoes, torments, are but a play to vs ; we Souldiers chuse to bee in Christs Garrison, rather then in the Court, in the Field and fore-front of the battle, then in the Pallaces of Princes.* The more hazard and perill, the more glory and honour. And what else desire wee but to dye dayly, that the life in Christ may be manifested in vs ? Yea, in the very instant of Death, Faith helps the beleuer to liue, so as he may be said not to see death, & neuer to dye, (but that requires a iust Treatise by it selfe.) Let all the complaints, grieuances, wants, and miseries

miserics of the world be searched
and gaged, the bottome will bee
found either to be want of Faith,
or of the vse and practise of Faith:
So that we may well say with *Aug-
ustine*, to any christian sinking vn-
der his crosse, or shrinking at his
enemy, *Hast thou lost thy Faith?*
And conclude with that worthy
Ensigne bearer of Christ, *Many
are the troubles of the Righteous, but
by Faith wee stand, by Faith
we fight, by Faith we
ouercome.*

*Foxe in 14
Apoc.*

bedeath the world be finished
and againe, the bottom will bee
found to be water of Faith.
of the life and practice of Faith.
CHAP. XIII.

*An Epistle to the Reader pressing
the use of Faith.*

*In a most perspicuous, and affective
manner.*



OW Reader, for so
I chuse to call thee
in a Postscript, whē
thou hast read the
Booke, rather then
in a Preface, when
thou maist there leaue as many do.
Giue me now leaue to grapple with
thee, and minister to thee an In-
tergatory or two.

How many dost thou knowe
within thy conscience, liue this
life of Faith? Many thou seest
liue by their Lands, by their wits,
by

32

by their shifts : but how many by their Faith ? For the want of this use of Faith, Doe not many poore christians thinke, and say of it, as a poore labouring countrey man sayd to his neighbour in serious priuate talke, that hee neuer beleued there was any such summe as a thousand pounds of money, but that onely rich men gaue it out so, in boasting, or policy to excite others to labour : so saith the common Protestant, out of doubt there is no such sweetnesse in the life of Faith : for wee see not beleeuers so cheerefull and contented aboue other men. If Artists and Trades-men did no more dayly and duely follow their worke, then most Christians doe practise their Faith, would they not bee starke beggars ? But to aske thee a more profitable question, Leauē iudge-
H 3 ing

O³ &c

ing of others, and answer mee in good serious sooth between God and thy soule, Hast, and doest thou thy selfe liue by thy Faith? Let mee a little put thee to it, prooue and examine thy selfe, and take for instance this present weeke or day past wherein thou teadest this little Manuell. How hast thou and vsually doest thou spend the day, what thought diddest thou awake withall, what was thy morning draught for thy soule next thy heart, what hath cheered and made thee merry in priuate and in company, whether thy sports and meales, more then thy heavenly ejaculations? Deale plainly, not with me and this booke (which yet shall witnesse against thee, if thou refuse to practise it when thou hast read it) but with thy selfe. Hast thou or hast thou not challenged

ged some time more or lesse,
halfe or quarter of houre at the
least, for this exercise of thy
Faith, hast thou not troubled
thy selfe about the many things,
that this one onely needefull hath
beeene forgotten (that which on-
ly should be called worke and bu-
sinesse) hast thou not melted the
day, yea, it may bee the weeke,
or moneth past, and made thy
soule wholly to fast and pine for
want of these refreshings: if so, as I
most iustly feare it in most of my
Readers, how much more in such
as are vsually no readers, why then
let thy heart smite thee for thy fol-
ly, smite thou thy selfe vpon the
thigh, and say, how haue I liued,
or rather not liued, but consu-
med precious dayes in time-ca-
ring Vanities: How comes it a-
bout that the greatest part of my
life is the least part wherein I

H 4

haue

haue liued.

Oh then recouer and recollect thy selfe before thou goe hence, and be no more. Wilt thou dy before thou hast liued, as Boyes stubber out Bookes before they learne their lesson. Oh learne to liue this life. It is neuer too late, it is neuer I am sure too soone, it is not shame to learne it what age or condition soeuer thou hee of. Be thou Prince, Potentate, Nobleman or Gentleman, though few such Readers I looke for: remembering well what *Bradford* tels the Earle of *Bedford*, and *Augustine* tells *Romanus*, whiles hee was in the mouthes of all men, most honorable, most munificent, most fortunate, in the full of his prosperity, in the source of pleasures in the toppe of greatnesse, &c. who durst lisper a Word of a better life, of true happinesse, or what

Exhortation to
Hobbes

what boote was it for any man to make mention of any such matter. Yet if any such God will perswade to make tryall of this life, thou which saist, what is a Gentleman but his pleasure, shalt then tell mee, as *Salomon* of his youth, such gentry is but vanity, true pleasure there is none but in this life. What is a Christian but his Faith, and what is his life but the use of his Faith. Bee'st thou a Scholler, a Prophet, or Sonne of the Prophets, what is thy worke, what is thy scope, or what should it bee in thy selfe and others, but this life of Faith? What is *Paul* or his polles but such as by whom you haue beleueed. What euen you teach, before you haue taught this, you were as good Preachie to the stooles and stones of your Churches. What are your Auditors but

*Exhorta
tio. to
Prinip
or*

1. Cor. 3.

but dead bones, and skulles, till they, beleene, and till Christ be formed in them. Get first an hold whercon you may fasten your Engines to draw them to vertues and good workes. You which would doe that in foules which *Elisba* did in bodyes raise them from their graues. Interpreters one of a thousand get the tongue of the learned to declare their righteousness vnto them, the righteousnesse I say of Faith: shew your selues skilfull workemen, such as haue bene brought vp not onely in moralls of the heathen, subtilties of Scholemen, sentences and conceits of Postilers rosaries delectories Anthologies, but in the wholesome word of Faith, which are the Arme and power of God to the saluation of leuery beleener. Aboue all let it be our wisdom to
live
live

liue our selues by that which we teach other to liue by, we that haue, or might, or should haue more Faith then common Christians, is it not a shame if we liue not more happily, and carefully then private Christians? not by our Linings wherein the Saity hath now gotten the start of vs for the most part, but by our Faith, wherein we haue the advantage of them, or else shame be it to vs.

Is it not a shame to see an honor of a thousand pound a yeere liue as meanelly as a poore Farmer, a Master and professor of an Art, as a meane practitioner. Yet this I must say euen to the meaneest tradesmen and poorest people, this life belongs not to such onely that are booke learned, but is equally obuius and open (as the Kings high way) to all sortes of Trauailers to Heauen.

Heauen. Honourable liues, Pom-
pous liues, voluptuous liues, poore
folkes haue small hope to attayne
vnto: but a true happy life they
may and doe line as well as the
learnedest Clerkes and greatest
Princes; if they get the gift to
practise that which such for the
most part doe but study and talke
of. To conclude what euer thou
art, or who euer that desireth to
mend thy condition, to better
thine estate, to multiply thy life,
to change thy few and euill daies
of thy pilgrimage, into good and
many: behold here is the Art of
liuing well and liuing long. Life
is not to be numbred by the
houres, but measured by cheer-
fulnesse, as monyes not by tale
but value. A little peece of gold
conceynes a great many peeces of
silver. Manhood consists not in
the bulke of the bodies, but in the
mettall

mettall and spirits. Is not one weeke of an healthy man, better, then a yeere of a crasy, one Sunshine houre, then a gloomy day? I haue often mused how a man might come nearest to that life which *Adam* lost, and recompence in this latter age of the World, (wherein the liues of men are so contracted) the longevity of those that liued before the Flood. And this is the best helpe I finde : To liue well is to liue twise. A good man doubles and amplifies his dayes : one may speake as much in few words as another in many. *Perfius* wrote more in a few leaues then *Marsus* in large volumes. One day led by the rules of Faith is better then an immortalitie of vanity. A man may liue to as good content to himselfe and others in a short space as others in a longe life, some

How to live
of Life of
Adam
liued be-
fore by fa-
ith.

The life of Faith.

some are old in yeeres tediously drawne out, others in howers cheerfully spent, some haue been long, and others haue liued long, and they onely are such as haue liued this life, of whom I conclude as doth the story of the Kings, *Jeremiahs* Prophecie, touching *Zedekiah* vpon his advancement by the King of Babell, his portion was a continuall portion, a Kingly portion, euery day a certayne all the dayes of his life, such I say it is, or might be, if Christians might be perswaded not to content themselues to professe or thinke they haue Faith but to liue by their Faith: onely before I part with thee, take from me one Caueat, one aduise one request, and so an end.

*A needfull
Caueat.*

First take heede thou mistakest me not in all this, as if I had spoken of an absolute perfection in this

this life equall to vision & fruition
in the life to come, confounded
Heauen with earth, as if I thought
my selfe, or any other to haue
comprehended.

If any man
thinkes hee beleeueth any thing,
hee beleeueth nothing yet as hee
ought to beleue, but all things
in part, and imperfectly. Wee
cannot by all our assiduoufnesse
in Reading, Prayer, and Medi-
tation haue Gods Spirit at an ab-
solute command, no more then
Mariners the winde, or Husband-
men the showers, so as the most
obseruant beleeueth hath his *tur-
bida interualla*, his buffetings lest
hee bee too much exalted, his
desertions wherein his beloued
will hide himselfe behinde the
grates, not to be found of him
for a while, that hee seeke him
more eagerly, and prise his pre-
sence more thankfully, more
heed-



heedefully keepe him when hee
hath him, and be wholly dependen-
tant on his grace; yet so as this
remaines most sure and certaine,
that the constant and dayly Pra-
ctiser of his faith shall constantly,
and congruously bee seconded
with the gusts and gales of his
spirit, the onely true *Zephirus* and
Favonius, shall haue Satan tyed
vp from long and frequent mo-
lesting him; shall not haue such
tedious absences of the Spirit,
such vncertaine fits and moodes
of his ioy and comfort, as the
negligent and loose beleeuer, but
a more stedfast frame and tenor
of ioy then any other kinde of
man in the world that takes not
this course.

A profitable
advice.

Provided that thou take this
advice, that for the better and
stronger vse of this Faith, thou
feele vp thy senses and chaine vp
thy

thy reason. Walking by sight, and walking by Faith are opposite things: and therefore as men fortifie the visuall beames of one eye by closing the other, so must thou winke and close vp the eye of thy soule to all worldly things, that thou mayest by the prospectiue of Faith fixe thy spirituall eye vpon heavenly delights: not that thou needst goe out of this world, and sequester thy selfe like an Eremite into Denes and Caues, retired from all societie, but euen in the midst of all glittering objects see them as if thou sawest them not; that is, without being deeply affected with them. So looked *Paul* from off the things that are scene euen in the midst of *Rome*, and looked vpon things which were not scene: and *Moses* in *Pharaohs* Court, saw him that was invisible.

Amile

A right beleeuers goes through the world, as a man whose minde is in a deepe study: or as one that hath speciall haste of some weighty businesse, goes through a streer; that gazeth on nothing, heares nothing, mindes nothing that is in the way, but onely that which his head is taken vp withall: Our conuersation is in heauen, our treasure is in heauen. Oh! that all our thoughts were there, so as no earthly object might detaine, or distract them; no more then must needes bee in our callings, so that the mayne bent and intention of all that is within vs might bee set vpon the dayly nourishing of our Faith.

*An earnest
request.*

For which purpose I make this parting and farewell suite vnto thee, as thou meanest to receiue any good by this Booke. That thou wouldest euen from this
A T very

very houre wherein thou endest the reading of it, determine and covenant, betwixt God and thy soule, neuer whilest thou liuest on the face of this earth to omit one day (God enabling thee by his Spirit) wherein thou wilt not vindicate and redeeme, at the least, one halfe or quarter of an hower, either twise or once in the day, at the least : Wherein all other affaires layd aside, thou mayest withdraw thy selfe apart from all company, and occasions, with a *non obstante*, to practise the exercise formerly prescribed. That is, by Prayer, Reading, and Meditation, to put some strength and life into thy Faith, till thou hast cheered, and reuiued, and warmed thy soule therewithall. This if thou shalt inuiolably obserue, the strength, the feeling, the comfort, and the fruits of thy

thy Faith will by litle and litle insensibly, and in a little while, most sensibly thriue and growe till thou comest to the ripenesse of age in Christ.

What hurt can it be to thee if thou shouldest binde thy selfe by vow herevnto, or if thou fearest thy strength, yet by full purpose thus to doe all and euery day of thy life : that so in these Lees and Dregges of time, whiles fleshly Protestants are raysing contentions about matters of Faith, or making Sects and Schismes in the Church about needlesse trifles ; thou maist edifie thy selfe in thy most holy Faith : and whilest thou liuest in the darke wombe of this world, liue by the Nauell of Faith, till thou comest to haue thy mouth satiate with fulnesse of all good things at the right hand of God. When as *Elisabeth*

*both Folke said, Faith shall cease to
bee Faith, and be turned into frui-
tion, and wee receiue the end of our
Faith, the saluation of our soules.*

*These things I haue written
that your ioy may be full.*

The Iust shall liue by his Faith.

*According to thy Faith so be it
to thee.*

Lord encrease our Faith.

FINIS.

best Folke find Faith shall come to
 our Faith, and be turned into Faith-
 ful, and we seeing the end of our
 Faith, the salvation of our souls.

These things I have written
 that you may be full.

The last shall live by his Faith.
 According to this I wish to be it
 to thee.

I ordain thee our Faith.

FINIS.

